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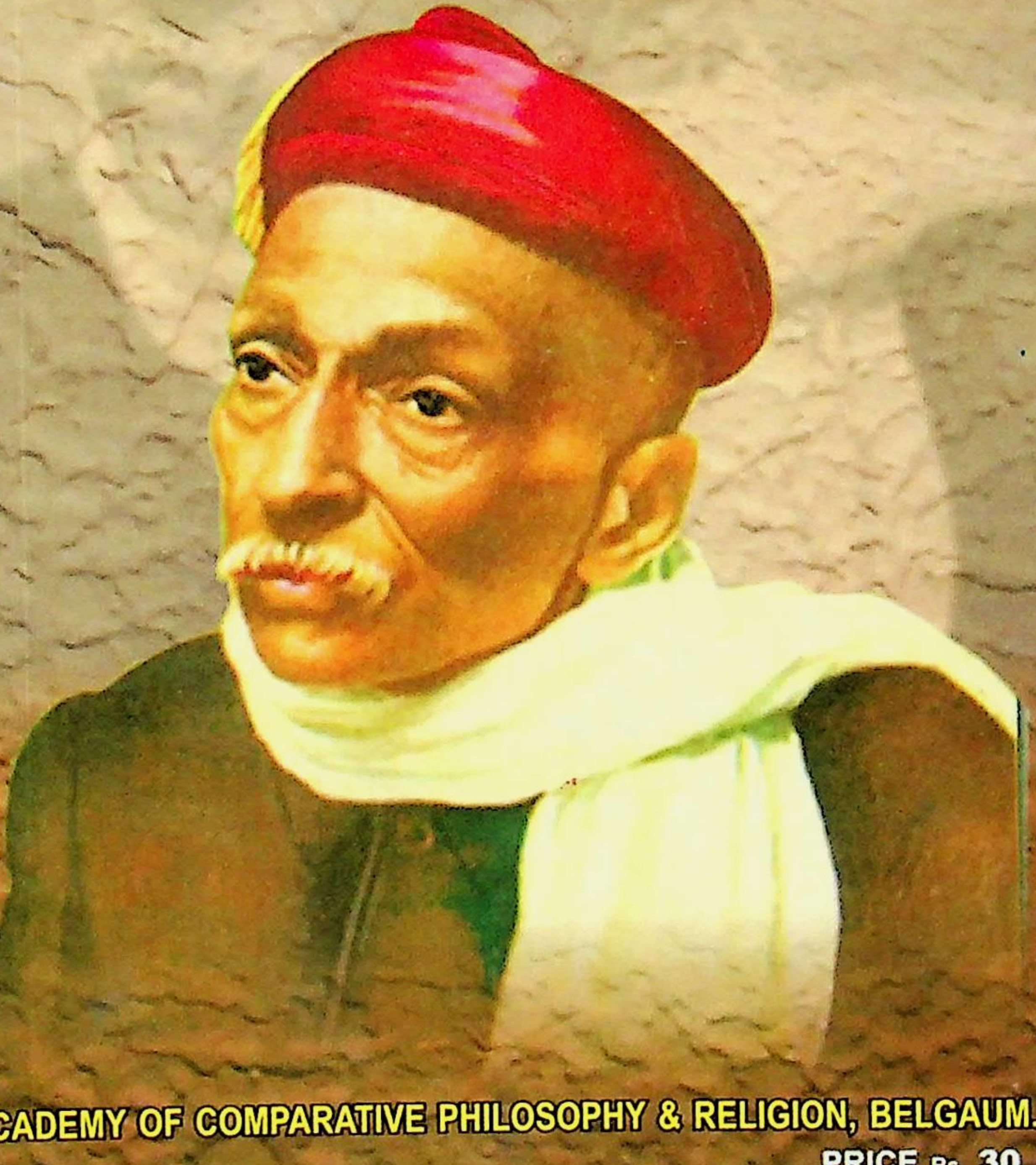
PATHWAY TO GOD

A Quarterly Journal of Spiritual Life devoted to Religion, Philosophy, Mysticism & Science of Yoga



ACADEMY OF COMPARATIVE PHILOSOPHY & RELIGION, BELGAUM.

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ACADEMY OF COMPARATIVE PHILOSOPHY & RELIGION (ACPR)

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OUR VISION & MISSION

Sri Gurudev Dr. **R. D. Ranade**, M A., D. Litt. was one of the greatest Mystic Saints of the modern India. He was a world known philosopher. His philosophic literary work from his books 'The Constructive Survey of Upanishadic Philosophy' to 'Bhagwadgita as the Philosophy of God Realisation' have left behind memorable glorius imprints. He has been Vice Chancellor of Allahabad University and also Professor, Head and Dean of Philosophy therein. He had a vision and concern to achieve holistic welfare of the entire humankind as his family through the sustained awareness of spiritual unity in the varieties of diversity. Gurudev conceived the ACPR in 1924 at Pune. Elaborate 'Prospectus' for the ACPR prepared by him testifies to his vision and its implementative concern. In 1952, Sri Gurudev Ranade registered the ACPR, Belgaum as a Public Trust in the Educational and Research Category. In 1965, Hon'ble President of India, Dr. S. Radhakrishnan -an associate of Sri Gurudev, inaugurated the present building of ACPR. It is popularly known as Gurudev Mandir. Soon a quarterly journal ***'Pathway to God'*** was started and has stepped into 47th year of its publication. ACPR has published lots of books written by eminent writers and are available for sale. ACPR has a well equipped library containing many rare volumes for use of general readers as well as Research Scholars. A college for Yoga, "Dr. Ranade College of Yogic Sciences and Research" was started in 2006. It is affiliated to Karnatak University, Dharwad.

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UNIVERSAL FRAGRANCE

- Dr. R. D. Ranade

The ultimate scientific Ideas, Space, Time, Matter, Motion, Force, Consciousness, and Ego are all equally incomprehensible. (1) What are Space and Time ? Two hypotheses are current : they are objective; they are subjective. That they are objective is incomprehensible, because we can conceive them neither as entities, nor as attributes of entities, nor as non-entities. On the hypothesis of objectivity, Space and Time must be classed as things, but to represent them in thought as "things" is incomprehensible. Nor can they be subjective "forms of the intellect," "a priori laws of conscious mind. "Kant says (a) they are not objective realities, (b) but are subjective conditions. Against the first we may say that the direct testimony of consciousness is that Time and Space are not within, but without the mind. Against the second, we may say that if they are subjective conditions, we can't combine the thought of space with that of our own personality while it is impossible for them to be both the form of thought and the matter of thought. If they are objects of consciousness, how can they at the same time be the conditions of consciousness? It results therefore that Space and Time are wholly incomprehensible.

COMPARATIVE STUDY OF RELIGIONS

-Mahatma Gandhi

Gurudev Ranade established A. C. P. R. with main cause of "Comparative Study of Philosophy & Religion". It may be interesting for our readers to know what were the views of father of the Nation Mahatma Gandhi. In his autobiography' ***My Experiments with Truth***", *he has narrated his experiences in a full chapter on the subject (p.132-134). With the courtsey of the publishers of the book we quote here the same.*

" If I found myself entirely absorbed in the service of the community, the reason behind it was my desire for self-realization. I had made the religion of service my own, as I felt that God could be realized only through service. And service for me was the service of India, because it came to me without my seeking, because I had an aptitude for it. I had gone to South Africa for travel, for finding an escape from Kathiwad

Gandhiji

intrigues and for gaining my own livelihood. But as I have said, I found myself in search of God and striving for self-realization.

Christian friends had whetted my appetite for knowledge, which had become almost insatiable, and they would not leave me in peace, even if I desired to be indifferent. In Durban Mr Spencer Walton, the head of the South Africa General Mission, found me out. I became almost a member of his family. At the back of this acquaintance was of course my contact with Christians in Pretoria. Mr. Walton had a manner all his own. I do not recollect his ever having invited me to embrace Christianity. But he placed his life as an open book before me, and let me watch all his movements. Mrs. Walton was a very gentle and talented woman. I liked the attitude of this couple. We knew the fundamental differences between us. Any amount of discussion could not efface them. Yet even differences prove helpful, where there are tolerance, charity and truth. I liked Mr and Mrs Walton's humility, perseverance and devotion to work, and we met very frequently.

This friendship kept alive my interest in religion. It was impossible now to get the leisure that I used to have in Pretoria for my religious studies. But what little time I could spare I turned to good account. My religious correspondance continued. Raychandbhai was guiding me. Some friend sent me Narmadashankar's book *Dharma Vichar.* Its preface proved very helpful. I had heard about the Bohemian way in which the poet had lived, and a description in the preface of the revolution effected in his life by his religious studies captivated me. I came to like the book, and read it from cover to cover with attention. I read with interest Max Muller's book, *India--What can it teach us?* and the translation of the *Upanishads* published by the Theological Society. All this enhanced my regard for Hinduism, and its beauties began to grow upon me. It did not, however, prejudice me against other religions. I read Washinton Irving's *Life of Mahomet and His Successors* and Carlyle's panegyric on the Prophet. These books raised Muhammad in my estimation. I also read a book called *The Sayings of Zarathustra.*

Thus I gained more knowledge of the different religions. The study stimulated my self-introspection and fostered in me the habit of putting into practice whatever appealed to me in my studies. Thus I began some of the Yogi practices, as well as I could understand them from a reading of the Hindu books. But I could not get on very far, and decided to follow them with the help of some expert when I returned to India. The desire has never been fulfilled.

I made too an intensive study of Tolstoy's books. *The Gospels in Brief, What to do?* and other books made a deep impression on me. I began to realize more and more the infinite possibilities of universal love.

About the same time I came in contact with another Christian family. At their suggestion I attended the Wesleyan church every Sunday. For these days I also had their standing invitation to dinner. The church did not make a favourable impression on me. The sermons seemed to me uninspiring. The congregation did not strike me as being particularly religious. They were not an assembly of devout souls; they appeared rather to be worldly-minded people, going to church for recreation and in conformity to custom. Here, at times, I would involuntarily doze. I was ashamed,but some of my neighbours, who were in no better case, lightened the shame. I could not go long like this, and soon gave up attending the service.

My connection with the family I used to visit every Sunday was abruptly broken. In fact it may be said that I was warned to visit it no more. It happened thus. My hostess was a good and simple woman, but somewhat narrow-minded. We always discussed religious subjects. I was then re-reading Arnold's *Light of Asia.* Once we began to compare the life of Jesus with that of Buddha. 'Look at Gautama's compassion!' said I, 'It was not confined to mankind, it was extended to all living beings. Does not one's heart overflow with love to think of the lamb joyously perched on his shoulders? One fails to notice this love for all living beings in the life of Jesus.' The comparison pained the good lady. I could understand her feelings. I cut the matter short, and we went to the dining room. Her son, a cherub aged scarcely five, was also with us. I am happiest when in the midst of children, and this youngster and I had long been friends. I spoke derisively of the piece of meat on his plate and in high praise of the apple on mine. The innocent boy was carried away and joined in my praise of the fruit.

But the mother? She was dismayed.

I was warned. I checked myself and changed the subject. The following week, I visited the family as usual, but not without trepidation. I did not see that I should stop going there, I did not think it proper either. But the good lady made my way easy.

'Mr Gandhi,' she said, 'please don't take it ill if I feel obliged to tell you that my boy is none the better for your company. Every day he hesitates to eat meat and asks for fruit, reminding me of your argument. This is too much. If he gives up meat, he is bound to get weak, if not ill. How could I bear it? Your discussions should henceforth be only with us elders. They are sure to react badly on children'.

'Mrs ....,' I replied, 'I am sorry. I can understand your feelings as a parent, for I too have children. We can very easily end this unpleasant state of things. What I eat and omit to eat is bound to have a greater effect on the child than what I say. The best way, therefore, is for me to stop these visits. That certainly need not affect our friendship.'

'I thank you', she said with evident relief."

-M. K. Gandhi.

(in The story of my experiments with truth, published by Navajivan Publishing House, Ahmedabad)

Augustine on Christian Virtue

"Temperance is love keeping itself uncontaminated for its object; Fortitude is love readily enduring all for the beloved's sake; Justice is love serving only the beloved and, therefore, rightly governing; Prudence is love sagaciously choosing the things that help her and rejecting the things that hinder."

*- Prof. **R. D. Ranade***
in Pathway to God in Hindi Literature, P. 93.

INDIAN MYSTICISM IN MIDDLE AGE

DADU SAMPRADAYA

-Prof. Dr. M. L. Sharma

'Annihilation of the sense of egoism by constant remembrance of God, forsaking of all evil tendencies of body and mind, and friendliness towards all living beings constitute the quintessence of my teachings" says Dadu. Shri Dadu Maharaj's teachings moved large masses in Rajasthan, Gujarath and Punjab.

Dadu Sampradaya was originally called as the 'Brahma Sampradaya', because Dadu, the founder of the Sampradaya was initiated in the spiritual lore coming down from the ancient age of the Upanishads by none else than Brahman or God.

The immediate disciples of Dadu like Sunderdasa called this sampradaya as the Brahma Sampradaya. However, the next generation of disciples began to call their sampradaya as Dadu Sampradaya after the name of their Founder saint. The names of several other sampradayas have undergone change in the course of history in like manner. For instance, 'Shri Sampradaya' came to be known as 'Ramanuja Sampradaya', Sankhya Sampradaya as Nimbarka Sampradaya and Brahma Sampradaya as Madhva Sampradaya after the names of their respective founders.

Dadu Sampradaya, like other medieval religious sects originated in Rajasthan to fulfill the spiritual needs of the society troubled by the Muslim rulers on the one hand, and the rampant discriminations practiced by the Hindu priestly class on the other.

Apart from these injustices and discriminations, constant wars between the Moghul Kings who ruled from Agra and the rulers of the Princely states of Rajasthan had also created a sense of insecurity and fear in the large sections of the medieval society. In such conditions of political, social and religious upheaval and uncertainty, the downtrodden masses had lost all hopes of a just, secure and peaceful dispensation. It was in such a hopeless situation that great souls like Ramananda, Kabir, Tulsi and Dadu appeared on the scene with their message of spiritual humanism, religious harmony, equality of all before God, primacy of internal passionate devotion to God over ritualism, and establishment of the City of God on this very earth. This universal message not only brought great solace to the masses in their dark hour, but also exhorted them to realize God in this very life.

Dadu Dayal Ji Maharaj, the founder of Dadu Sampradaya, is said to have been 'found' by Shri Lodhi Ram of Ahemdabad while he was bath ing on the banks of river Sabarmati on Phalgun Shukla 8, Vikram Samvat 1601. According to Swami Narayandasa of Pushkar, Dadu Maharaj was believed to be an incarnation of the first Sanaka who was ordered by God to take birth in the world as the son of Lodhi Ram of Ahmedabad for the salvation of the suffering masses of Rajasthan. Dadu was sent to school of Govind Ram at the age of five. At the age of eleven, Brahman appeared before him in the guise of an old man and graced him by opening his intuitive eye (divya drishti). Then God directed him to go to Rajasthan for the spread of the message of God-realization among the masses.

He continued his spiritual Sadhan and Bhajan, and began to distribute the wealth of his father among the poor and needy. At the age of eighteen he left his home and travelled towards Rajasthan. Going into Rajasthan he came over to village Kardala, at a distance of four miles from Parbatsar, and practiced intense Sadhan sitting under a Kakere tree. After six years of rigorous penance and meditation, God appeared before him. He left the place and came over to Sambhar where he began to preach the true way for God-realization which was not appreciated by the Superstitious among both Hindus and Muslims. For earning his livelihood he adopted the profession of a weaver (Dhunia).

Though the Quazi of Sambhar became hostile to him and harassed him constantly, his simple message of moral purity and intense internal devotion to God attracted many disciples towards him. It was at Sambhar that he was blessed by a son from Nanhi Mata on Shravan Shukla 2, Vikram Samvat 1632 (Dadu-janmalila Parachi MSS No. 266635, 1733 A.D. Oriental Research Institute, Jodhpur). This son came to be known as Garibdas in course of time. Another son was called Miskindas and two daughters named Sabha Kunvari and Rupa Kunvari were born to him. Dadu left Sambhar in Samvat 1632 with his 25 disciples and came over to Amer near Jaipur. He gave regular sermons and became famous as a great saint. When his fame reached Moghul King Akbar, the latter requested him to visit Fatehpur Sikri. At Fatehpur Sikri he discussed spiritual matters for forty days. Akbar was very much influenced by his teachings. (Raghavdas 'Bhakta Mala' p. 292, 1891 A. D.) It is believed that Akbar propounded the synthetic principles of 'Din-i-Elahi' religion under the influence of Dadu's teachings. (Dr. Ray Chaudhary's Din-i-Elahi' p. 140, Calcutta).

After returning from Fatehpur Sikri, Dadu toured Marwar preaching his message among the masses. He returned to Kardala after visiting various villages of Marwar for nearly seven years. From Kardala he arrived at Morada where the ruler of Narayana named Narayan Singh requested Daduji to visit Narayana. Narayan Singh got built an Ashram on the western bank of the Narayana tank and prayed Dadu to reside there. Daduji accordingly made the Ashram as the centre of his spiritual activities by which the ruler and citizens of Narayana equally benefited. They served Daduji and his spiritual cause with great fervour and reverence. It is at the Narayana Ashram that Daduji breathed his last on Saturday, the Jyeshtha Krishna 8, Samvat 1660. The mortal remains of Daduji were carried to the Bhairana Hillock, ten miles north-east of Narayana and placed in a cave as per instructions of Dadu Maharaj himself. Bhairana is now one of the holiest places for Dadu-Panthis.

Dadu Maharaj's teachings are embodied in 'Shri Dadu Vani' which consists of Verses, Sakhis, Rekhatas, Sabada, and deals with a wide variety of topics including Maya, Mana (Mind), Guru, Sadhu, Sumirana (meditation), Daya (compassion). Nirvairata (Non-enmity), Sacha (Truth), Sajivana (liberation), and intuitive experiences of Dadu etc. Dadu's message has been summarized in his own words :
"Aapa Bhete Hari Bhaje, Tan Man Tajye Vikar |
Nirwairry Sab Jeev So, Dadu Yahu Mat Saar |"
'Annihilation of the sense of egoism by constant

remembrance of God, forsaking of all evil tendencies of body and mind, and friendliness towards all living beings constitute the quintessence of my teachings". Says Dadu. Shri Dadu Maharaj's teachings moved large masses in Rajasthan, Gujarath and Punjab.

Dadu had many disciples among whom 152 were chief disciples, according to Janagopal's 'Dadu-Janma-Lila-Parachi' and Madhodas's 'Santa-guna-sagar'. The 'Bhakta-Mala' of Raghavdasa and the 'Nama-Mala' of Laldasa mention the lineage of the disciples of Dadu Maharaj. Narayana or Narena where Dadu Maharaj ultimately settled after travelling through Gujarath and Rajasthan became the Chief Gaddi of Dadu Sampradaya. Immediately after the passing away of Daduji, his son Garibdas was chosen to succeed him as the Acharya of Narena Gaddi on Jyeshtha Krishna 10, Samvat 1660.

- Prof. Dr. **M. L. Sharma,**
115, Malviya Nagar,
Jodhpur-342 011.

Kabir unmistakably proclaims his apostleship or prophethood, "God in his graciousness gave me the mandate and the power to save some at least, and thus to bring light into the life of some. If you are not now saved, you have to blame youeself and not me."

-Gurudev Ranade on Kabir
in Pathway to God in Hindi Literature, p.262.

DIVINE GLIMPSES AS PROPHECY

TO THE TIMES OF CRISES

-**Dr. K. B. Dabade**

A few gifted souls have claimed with confidence that they have received "Divine Communications" especially at the time of crisis. This article presents a brief survey of some of the "Divine Communications" received by Sri Aurobindo (1872-1950). Mahatma Gandhi (1869-1948), Gurudo Ranade (1886-1957) at the times of Indian freedom struggle, fastings related to the question of untouchability, changing fortunes of the World War II.

Any occurance which interrupts smoothly running habits by focussing attention upon a conflicting situation is crisis according to Thomas. A few gifted souls have claimed with confidence that they have received "Divine Communications" especially at the time of crisis. This article presents a brief survey of some of the "Divine Communications" received by Sri Aurobindo (1872-1950). Mahatma Gandhi (1869-1948), Gurudo Ranade (1886-1957) at the times of Indian freedom struggle, fastings related to the question of untouchability, changing fortunes of the World War II. To be more precise, this article throws light on : I) The

Divine Glimpses during freedom struggle of India; II) The 'Inner Voice' on the problem of untouchability; III) The Divine visions during World War II.

I) The Divine Glimpses during freedom sruggle of India

I refer here to two events of imprisonment during freedom struggle of India which have some spiritual relavance. If the first is related to Sri Aurobindo's confinment in the Jail, the second is about the imprisonment of Parampoojya Padmasri Kakasaheb Karkhanis / Sri Ganapatrao (1890-1989).

Sri Aurobindo

Sri Aurobindo was arrested on the morning of May 4, 1908 in connection with Maniktolla Bomb case / Alipur Conspiracy case. On April 13, 1909, the two Assessors returned a unanimous verdict of 'not guilty' and about a month later Mr. Justice Beachcroft accepted the verdict and acquited Sri Aurobindo. Immediately after his release Sri Aurobindo delivered his famous Uttarpara Speech. This speech is very important for the light it sheds upon Sri Aurobindo's spiritual experiences in jail and his subsequent renunciation of active politics. Sri Aurobindo said :

"When I was arrested and hurried to the Lal Bazar Hajat, I was shaken in faith for a while, for I could not look into the heart of His intention. therefore I faltered for a moment and cried out in my heart to Him, 'What is this that has happened to me? I believed that I had a mission to work for the people of my country and until that work was done I should have Thy protection. When then am I here and on such a charge? A day passed and a second day and a third, when a voice came to me from within, 'wait and see'. Then I grew calm and waited; I was taken from Lal Bazar to Alipur and was placed for one month in a solitary cell apart from other men. There I waited day and night for the voice of God within me, to know what He had to say to me, to learn what I had to do. In this seclusion the earliest realization, the first lesson came to me. I remembered then that a month or more before my arrest a call had come to me to put aside all activity, to go into seclusion and look into myself, so that I might enter into closer communication with Him. I was weak and could not accept the call. My work was very dear to me and in the pride of my heart I thought that unless I was there it would suffer or even fail and cease; therefore I would not leave it. It seemed to me that He spoke to me again and said : 'The bonds you had not the strength to break I have broken for you, because it was not my will nor was it ever my intention that should continue. I have had another thing for you to do and it is for that I have brought you here, to teach you what you would not learn for yourself and to train you for My work'. (1970 : 155-56)

The spiritual development in jail finally culminated in Sri Aurobindo's attaining the mystic experience of all pervading Supreme Reality. This is how Sri Aurobindo describes it :

"I looked at the jail that secluded me from men and it was no longer by its high walls that I was imprisoned; no, it was Vasudeva who surrounded me. I walked under the branches of the tree in front of my cell, but it was not the tree, I knew it was Vasudeva, it was Sri Krishna whom I saw standing there and holding over me His shade, I looked at the bars of my cell, the very grating that did duty for a door, and again I saw Vasudeva. It was Narayana who was guarding and standing sentry over me. Or I lay on the coarse blankets that were given to me, for a couch and felt the arm of Sri Krishna around me, the arms of my Friend and Lover..... I looked and it was not the Magistrate whom I saw.... it was not the counsel for the prosecution that I saw; it was Sri Krishna who sat there...

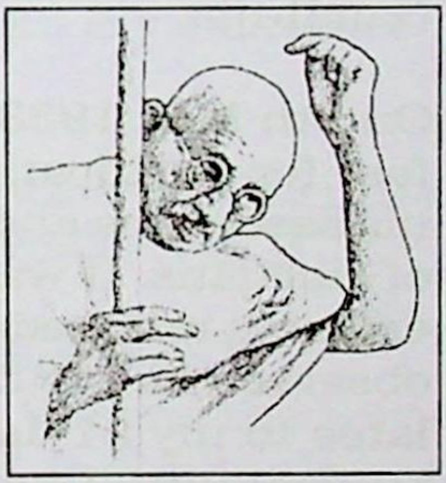
and smiled, 'Now do you fear?' He said, 'I am in all men and I overrule their actions and their works... I am guiding, therefore fear not. Turn to your own work for which I have brought you to jail and when you come out, remember never to fear, never to hesitate. Remember that it is I who am doing this, not you nor any other... I am the nation and its uprising and I am Vasudeva, I am Narayana, and what I will, shall be, not what others will. What I chose to bring about, no human power can stay." (1970 : 156-57)

Now I give a brief description of the imprisonment of Sri Ganapatrao the spiritual brother of Gurudeo Ranade.

For having taken part in 'Mulashi Peth Satyagrah' in 1922, Ganapatrao was given the sentence of four months rigorous imprisonment. On the way to the jail, Ganapatrao handed over some of his letters to some teachers, and requested them to post those letters. Of course, one of the letters was addressed to Gurudeo Ranade who was then staying at Nimbal. Before receiving the letter Gurudeo Ranade came to know that Ganapatrao was in danger as he heard the words, 'Ganpatrao, Ganapatrao' in his meditation and informed accordingly to his disciples like Sri Jagannath Lele, and Sri Krishnarao Gajendragadkar. Sri Ganapatrao immediately after his release from the jail went to Bijapur and on his way to Bijapur he met Gurudeo Ranade at Nimbal and all the matter became intelligible. (1977 : 36-37)

II) The 'Inner Voice' on the problem of untouchability :

Let me here deal with two major fastings undertaken by Mahatma Gandhi on the issue of untouchability in 1930s as answers to his 'inner voice'.



Mahatma Gandhi who was opposed to separate electorate of the depressed classes went on a 'fast unto death' on 20th September 1932. It resulted in Pune pact which while maintaining the Joint Hindu Electorate reserved the seats for depressed classes. We are told by Gandhiji that before he entered on 'the fast unto death' the 'Inner Voice' prompted him to undertake the fast in the interest of India and Humanity. Let us hear Mahatma Gandhi's words on this subject : "The first question that has puzzled many is about the Voice of God. What was it? What did I hear? Was there any person I saw? If not, how was the Voice conveyed to me? These are pertinent questions.

I saw no form. I have never tried for it. I have always believed God to be without form. But what

I did hear was like a Voice from afar and yet quite near. It was as unmistakable as some human voice, definitely speaking to me, and irresistable. I was not dreaming at the time I heard the voice. The hearing of the voice was preceded by a terrific struggle within me. Suddenly the Voice came upon me. I listened, made certain it was the Voice and struggle ceased. I was calm ... joy came over me. This was between 11 and 12 midnight'. (1956 : 77-78). Let me turn now to the second major fasting undertaken by Gandhiji.

On 8th May 1933, Gandhiji announced a 21-day fast for purification of the minds of himself and his associates and for concentrating on the cause of Harijans. It was during this fast that the Government released Gandhiji from the Jail. Gandhiji observes on his 21-day fast as follows. "It relates to my 21 days' fast for the removal of untouchability. I had gone to sleep.... At about 12 O'Clock in the night something wakes me up suddenly and some voice .... whispers,

'Thou must go on a fast'
' How many days' I ask
The voice again says 'Twenty-one days'.
'When does it begin' I ask
It says, 'You begin tomorrow' (1956 : 78)

Finally, let us see what Gandhiji has to say about 'Inner Voice' from the psychologico-philosophical standpoint. Gandhiji states :

"Could I give any further evidence that it was truly the Voice that I heard and that it was not an echo of my own heated imagination? I have no further evidence to convince the sceptic. He is free to say it was all self-delusion or hallucination. It may well have been so. I can offer no proof to the contrary. But I can say this, that not the unanimous verdict of the whole world against me could shake me from the belief that what I heard was the true voice of God ... For me the Voice was more real than my existence'. (1956 : 78-79).

Hereafter, we focus our attention on Gurudev Ranade's visions regarding World War II.

III) Divine Visions during World War II :

Great saints can see in their Visions the coming events in the lives of individuals, of nations, as well as of the Universe. Visions reflect the future and the reflected future comes out true. Gurudeo Ranade had such a vision in 1940 and then for one and half years in 1942. In the first half of the World War II, Germany was victorious, and in the other half the allies were victorious. This vision clearly indicated beforehand the working of God in these events. Gurudeo Ranade has suggestively pointed out his vision in this manner. (1978 : 194)

"The greatest war that was fought on earth after the Mahabharata war was the last world war between the Germans and Italians on the one side and the English and the Americans on the other. The course of the war falls into two stages, one from 1939-1942 and the other from 1942-1945. There is a clear indication that Hitler and Mussolini won in the first stage, and that Montgomerry and Eisenhower won continuously in the second. How are the two different strata to be seen in the divine picture? If here was Lord Krishna to show Arjuna a vision in which he could see the form of God devouring and annihilating the enemies with his flaming mouths, we wonder how a similar picture could have been imagined in the last World War, where there was an almost antithetical representation of the two stages on the heavenly canvas. Artists and poets may try to depict it in their own way. Would not the necessities of mystic experience, however, require a pictorial representation of the changing fortunes on the heavenly canvas, in which God with an uplifted flaming thunderbolt might strike mercilessly at one side of the battle during the first period and at the other side in the reverse direction with the same uplifted thunderbolt in the second? A divine thunderbolt is probably the best weapon to annihilate the contending armies. It would have been extremely fortunate if one had been privilaged to see the changing fortunes of the war on the heavenly canvas, and to interpret the Will of God accordingly." (1959 : 275-76)

To put the matter succinctly it may be said that Divine revelation at Alipore Jail had drawn the curtain not only on the political life of Sri Aurobindo but convinced him that His will alone would prevail. As Gurudeo Ranade had heard the words, 'Ganpatrao, Ganpatrao' in his meditation he came to know beforehand the danger for Ganpatrao. The 'Inner Voice' which prompted Mahatma Gandhiji to undertake fastings on the problem of untouchability was more real than his own existence. Gurudeo Ranade had the rare privilage of seeing the picture of the changing fortunes of the World War II, on the heavenly canvas.

Thus, all the aforementioned incidents reveal the fact that the blessed ones get Divine revelations about the imminent crises, and also that all such revelations are proved to be true sooner or later.

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The Primary Duty of a Devotee is constant meditation on the Lord (His Name). The Lord ever protects His devotees. There is no doubt about it. When the sky is overcast with clouds, it appears turbid. But in reality, it is as clear as before. Similarly, a sadhaka forgets to meditate on the Name Divine for some time, on account of the dominance of body-consciousness. And this forgetfulness brings about delusion to his mind. He thereby becomes greatly worried. But if he makes a firm resolve to meditate on Him who granted him life, and if he feels convinced that whatever is done by God, is done for his good, under all circumstances, and steadily continues to meditate on Him, he would be blessed with profuse bliss by the Lord. We are assured by the Saints that God saves even the fallen.
(20-6-1914) ***-Sri Amburao Maharaj.***

I have always believed that the function of Philosophy is for consolidation and consumation of spiritual experience and it is only the acquisition of this spiritual experience which makes a man worthy of being the handiwork of God.
-Gurudev Ranade in Vachanamruta.

KRISHNA ON VISHNU

-R. R. Vadavi

Krishna tells his nature, qualities, forms in heaven and on earth. In this process he quotes a large number of his names. A study of these names would inter-alia give the description of Lord Vishnu, as given by Krishna. Confirmation that Krishna is Vishnu's incarnation is also available in B.G. 13.16 where Krishna refers to one of his names as Vishnu.

Bhagavadgita or Song celestial, an important part of Mahabharat epic, written by Maharishi Vedavyas, is the most popular philosophical book of Hindu religion. It is accepted as one of the three sacred and important books (Prasthan Traya) which enunciate the principles of Hindu Dharma.

This book records the principles of life in universe in the form of discussions between Krishna and Arjuna. These talks were held on the battlefield. The chariot, in which Arjuna and Krishna were seated, was stationed in between the two warring armies, which were ready to launch their attack. The cause of discussion at such a juncture, was that Arjuna, the best warrior amongst Pandavas suddenly becomes sad to visualize the death of so many loved ones, close relatives, Gurus, friends etc. during the the war and develops cold feet. He tells Krishna firmly that war is useless and he will not fight. Krishna then uses seventeen different arguments and steps to convince Arjuna that fighting the war is the only right option for him and Krishna succeeds in it.

Sri Krishna

Krishna was considered as an incarnation of Lord Vishnu by Bheeshma, the grand uncle and Maharshi Vyas, the grand father of Arjuna. But Arjuna himself thought that Krishna was an ordinary human being, friend, relative, guide and philosopher. Krishna knew Arjuna's position and to remove that misconception and to convince Arjuna that the former is the incarnation of Lord Vishnu, Krishna tells his nature, qualities, forms in heaven and on earth. In this process he quotes a large number of his names. A study of these names would inter-alia give the description of Lord Vishnu, as given by Krishna. Confirmation that Krishna is Vishnu's incarnation is also available in B.G. 13.16 where Krishna refers to one of his names as Vishnu.

The names of Krishna or Vishnu are spread over in all the chapters and have been quoted by all the three main characters of Gita viz. Sanjay the commentator, Arjuna and Krishna. The names quoted by Sanjay and Arjuna are Hrishikesh, Madhav, Keshav, Krishna, Govind, Madhusudhan, Janardhan, Varshneya, Arisoodan etc. These are the normal conventional names.

Krishna refers to his names based on his nature and qualities in large numbers. Some of these names are Aja, Avyaya, Eeshwar, Vibhu, Brahmanirvan, Shabda Brahma, Sanatan, Param, Anuttam, Akshara, Purusha, Kavi, Puranam, Anoraneeyan, Padam, Aishwaram, Bhootadi, Pavitram, Sakshi, Sharanam, Sthanam, Naradhipa, Kaala, Sarvahara, Tejomay etc. These names indicate the great nature and extraordinary qualities of the superbeing the God - Vishnu.

Krishna also tells Arjuna that he is the beginning and end of universe and quotes many, apparently opposite, qualities as his names e.g. Adi-Anta, Ksharam-Aksharam, Adi-Anadi, Nirguna, Gunabhrit, Achar-Char, Doorastha-Antike, Avibhakta-Vibhakta, Sat-Asat etc. These names indicate Vishnu's presence in all places, forms qualities and at all times.

Krishna describes the way he expresses himself before his devotees who are intensely searching him. If somebody follows Sankhya Yoga he is seen as Avyakta, Achintya and Avikarya. Karma Yogins will see him as Brahma jnyan, Karma-Sanyas yoga followers will realise him as Aja, Avyaya, Eeshwar, Brahma etc.

Sri Vishnu

Karma-Sanyas-Yogins see him as Brahma while Atma-Sanyas-Yogins will see him as Paramanirvam, Shabda Brahma, Jnana-Vijnan-Yogins observe him as Sanatan, Param, Avyakta, Aja and Avyay, Akshar-Brahma-Yogins will visualise him as Akshara, Kavi, Purush, Purana, Achintya-Roopam, Adiytavarna Avyakta etc.

Raj-Vidya-Guhya-Yogins will observe him as Avyakta-moorti. Bhakti Yogins will realize him as Aksharam, Avyakta, Anirdeshyam, Sarvatogatam,Achintyam, Kootastham, Achalamand Dhruva, Shraddha - Traya - Vibhag-Yogins will see him as Purusha, Om, Tat, Sat, Asat. Moksha-Sanyas-Yogins will consider him as Daivam, Avyayam, Brahma & Eeshwar.

Does all this mean that he has no form? No. He has forms too but they are limited to time and/or place and person. The first and foremost form is his Vishvaroopa. This virat form contains the entire universe in space and time both, within his swaroopa. All objects of the universe in their different states in the past, present and future are within him. This form was shown only to Arjuna as an extraordinary Grace. Even Devlok people do not have its view easily.

The second form is one which is four armed - holding conch, discuss, mace and lotus and wearing a beautiful crown. This is visible to all people of Devlok and to those who have his Grace in Martyaloka. In addition to this, he is present in Devaloka as Dwadasha Adityas, Ashtavasus, Ekadash Rudras, Ashwini Devata, Fortynine Maruts etc.

In this universe also, he is present in many forms e.g. Rasa in water, Prabha in sun and moon, Pranav in Vedas, Shabda in space, Paurusham in humans, Gandha in earth, Tejas in fire, Jeevana in all beings, Tapas in Tapswins, Buddhi in Intelligent, Tejas in Tejaswi persons, Balam in strong and Karma in beings etc.

He is also present directly in Kratu, Yajna, Aushadham, Mantra, Pitamah, Jagan Mata, Pavitra, Onkar, Mrigendra, Jahnavi, Akaar

(First letter) Keerti, Shree, Mauna, Jnana etc. The list covers almost all the things on earth which have a speciality or excellence. Thus on earth he is easily visible wherever there is excellence in that excellence. In other words Krishna tells humans that on earth respect excellence wherever it is. When you follow any method or yoga to realize him you may see that he is Avyakta, Aprameya or Achintya etc. If you desire to see his Chaturbhuj form it will also be visible, but with his grace only.

Om Tat Sat.

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God's power works in us in a sense which is more than methaphorical. Our only vocation is to surrender ourselves to Him. He then moves outward to meet us and sustain us. One should invoke God with love though it is difficult. This will become possible in the company of the good. Meditation should be from the bottom of your heart. The Name of God is the symbol of ultimate Reality. The Bhagadgita also says that AUM is identical with Brahman (Aum hitri Ekaksharam Brahman); one should be conscious of this fact, otherwise meditations just by the word of mouth becomes mechanical. One must have a passionate longing for God.

- Gurudev Ranade.

GURUDEO R. D. RANADE's

CONCEPT OF 'SAMVAAY'

-Shankarlal Suthar

> *"I shall put pearls and rubies in a tray, mixed with Bhakti-rasa, the essence of devotion, and I shall wave that light of devotion before you, Oh God! So when all these experiences have been mentioned by Vijayadasa, morphic, photic, phonic and so on, he says, it is not possible for me to leave Thee, Oh God. It is not in my power to leave Thee. I won't leave you. I cannot get away from you, and then it is your business to fulfill your words."*

It is an incident of May 1984, when I went to meet Guru Maharaj (Prof. V. H. Date) at his residence, 63, Jaswant Sarai, Jodhpur, Rajasthan. After entering the holy house I saw Guru Maharaj standing in the outer hall and I bowed with reverence to Him and sat down there. It was around 12 o' clock in the afternoon, Shri Guru Maharaj Vinayak Hari Date Saheb was walking in the outer hall. There was a Rosary in his hand and they usually walk around in his own tune. His both hands were at the back and in his right hand he used to hang the Rosary freely and hold his left hand to the elbow of the right hand. Thus he swivels the rosary beads while walking and gazing his sight in front with deep insight. In that mood of his extreme calmness and serene gesture he told me , "Look! Gurudev Ranade Saheb has once told to his students while teaching in a classroom that -

'Yatha kashtam cha kashtam cha sameyataam mahoudadhau
samupeytya cha vyapeyatam tadvat bhoot samagamah'
'Yathha Kashthnchya Sameyata Mahadadho /
Samupatya Cha Vyapeyatan Tadwat Bhutasamagamah //*'*

(In the vast ocean came together two big logs of wood and depart far away, in the same manner Jnion and bereavement take place among living eings).

Who will understand its hidden meaning? You came and met Sadguru and depart. It is a union but what is the benefit of this? The union relation is transient. The relation should be Samvaay. Being Avibhojya is difficult. Gurudev Ranade Saheb has told that union is a transient relation which move in and fall apart but Samvaay is the only eternal relation which never fall aparts. Samvaay relation should be necessary between devotee and God or between teacher and disciple."

A relation of devotee to Spiritual Teacher or God should be in the mystical attitude as Prof. R. D. Ranade highlighted it in the words of Vijayadasa in his book 'Pathway to God in Kannada literature'. Vijayadasa was a great Saguna worshipper of Kannada literature. He was a good musician just like Saint Surdasa in Hindi literature. Vijaydasa had narrated three main points in his song. First is 'Nadmurti', second is 'Canopy of illumination' and third is 'Meditation'. Nadmurti means the visible form of sound and light or the luminous sound. Canopy of illumination means the illuminating covering over the Nadmurti which is studded with nine kinds of jewels. And meditation means uttering the Name of God and contemplation on the immaculate form of God. We will see that how Vijayadasa used to perform his duties which are indeed very wonderful. First of all, he prayed to God *"Sada enna hrdayadalli vasa mado srihariye"* which means 'Oh Hari, stay in my heart all along.'

Here Gurudev R. D. Ranade opened the secret things which were related to devotion. It is very magnificient that how Vijayadasa made his relationship with God by the bond of experience i.e. 'Nadmurti' of realisation. In the Second duty of the Saint that he kept God at the centre of the Canopy and then used to worship Him. His words *'jnanavemba navaratnada mantapada madhyadalli'* which means 'All these nine gems are fixed in that great Canopy of illumination, and I just want to keep you at the centre of the

Canopy and worship you.' It is very interesting to know that he used to worship the God. He used to worship God only by meditation and not with any kind of flowers or other material things. His last duty was *'dhyanadinda bhajisuve"*. Here readers should pay heed to the words of Saint Vijayadasa and also how Gurudev R. D. Ranade had further explained the Saint's words by spiritually dyeing the Saint's inner feelings in his own words "There is no other worship for me. I shall meditate upon your name and form. That is enough for me. I do not want to descend to any lower level. I shall not put these flowers, and all those material things at your feet. At the end of my worship, what shall I do? I shall put pearls and rubies in a tray, mixed with Bhakti-rasa, the essence of devotion, and I shall wave that light of devotion before you, Oh God! So when all these experiences have been mentioned by Vijayadasa, morphic, photic, phonic and so on, he says, it is not possible for me to leave Thee, Oh God. It is not in my power to leave Thee. I won't leave you. I cannot get away from you, and then it is your business to fulfill your words." *(Pathway to God in Kannada Literature, Third edition, P. 154).*

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UNITY IN DIVERSITY

- K. K. Adkar

I visualise that despite the forces of Athists working around us, the day would soon dawn when the entire humanity would come to recognise the existence of God without any reservation. It is on that propitious day, we shall all bathe ourselves in the shoreless ocean of blissful joy, which is the ultimate goal of our life !

To seek Unity in Diversity is to realise God in His Universal Form, says my inner voice. How I wish that this blessed experience which I enjoyed inwardly, should be experienced by one and all! In my view, the knowledge of philosophy in all its depth however essential it may be, I feel that it would serve very little purpose unless we transform this philosophy into actual practice. My humble attempt in this regard would be to find out, how best we can adopt this philosophy in this age of modern science. I visualise that despite the forces of Athists working around us, the day would soon dawn when the entire humanity would come to recognise the existence of God without any reservation. It is on that propitious day, we shall all bathe ourselves in the shoreless ocean of blissful joy, which is the ultimate goal of our life !

2. GOD in His Universal Form :

Inspired by the intense urge within, I had an intense desire to realise God in His Universal form. There was none beside me except my inner self who could guide me in this venture. Prompted by my inner self, I gazed at the sky, which was full of countless luminous stars, planets and the Moon. However I could not see the Sun, because I was on the other side of the Earth where the Sun had already set and was out of sight. Thus I could realise the limitations of the finite world. However, had I plunged into the sky far away from Earth, I could , not only have sighted the Sun but also the Earth like any other planets. The Earth on which all of us live, which comprises of animate and inanimate things can only be compared to a small atom in the empire of the Universe. One thing that I prominently noticed was that there was some unseen power which was present in each and every creation of the Universe, which not only held the Universe together but also controlled and directed the activities of the entire Universe to the minutest degree of perfection. How all this could be achieved is a matter shrouded in mystery. This could not have been rendered possible, unless the unseen power existing in each and every creation of the Universe was none other than God, who is regarded to be formless and is Omnipotent, Omnipresent and Omniscent. Sri Aurobindo has rightly observed that the logic of the infinite is the magic of the finite and is thus beyond the comprehension of human beings. However, a gifted few can follow this logic of the infinite by their intuitive experience alone.

Sri Aurobindo

i) Further, I was also astonished to find that a small eyeball could contain the entire image of the Universe and that our mind could reach any part of the Universe in a fraction of a second. This could not have been rendered possible unless the same infinite power, controlling and directing the entire activities of the Universe was also present in all living beings. At this, I recalled what Swami Vivekanand has observed about the soul and the plan of the Universe. He had observed that "each soul is potentially Divine and the Unity in variety is the plan of the Universe. As a man, we are separate from animal or plant and as

Swami Vivekananda

existence, we are one within the Universe". It also occured to me that the recent discoveries in atomic physics have revealed the basic oneness of the Universe.

ii) The four Upanishadic commandments mentioned below also lend support to the identification of individual self with the Universal Self:

1. Pragnam Brahma - Consciouness is Brahma
2. Tat twam Asi - That thou art.
3. Aham Brahma Asmi - I am Brahma
4. Ayam atma Brahma - This Atman is Brahma

iii) thus it was a thrilling experience for me to realise that each one of us is a small power house of that great power called 'God'.

iv) I thus realised, that the Universe I saw, was not only a manifestation of God but was the 'Saguna' form of God alone, denoting Unity in diversity, with unseen power being the soul of the Universe. It is with this Universal soul we have to identify our Atman, (Individual self). Whatever Atheists may say, it is an established fact that God exists (by whatever name you may call Him) in the form of unseen power who controls and directs the activities of the entire Universe including that of all human beings. It would be sheer insolence to deny the existence of God on the plea that His existence cannot be proved by science. It may be mentioned here, that God being infinite, He is beyond the reach of any science of this finite world.

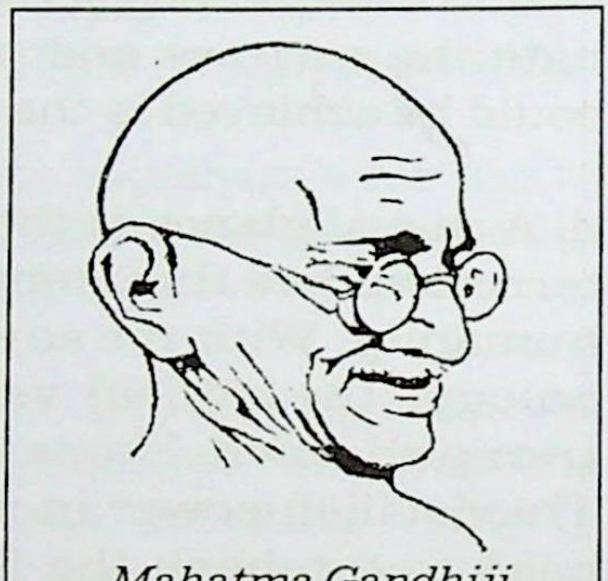
3. Path of Action :

Let me now turn to consider the path of action to be adopted to reach the highest goal in life.

i) The path of action has to be decide with reference to the goal to be achieved. As already mentioned earlier, the goal of our life is to realise God in order to enjoy the blissful joy and eliminate the sorrows and pains forever. How this could be achieved is the question to be resolved.

ii) A casual glance at the world would show how terrorism has threatened the very existence of humanity. With the advent of science and technology, the ethical values of life have been trampled down. Humanity has lost humanism. The devilish power in man has raised its ugly head to establish the Kingdom of might challenging the authority of God by acts of terrorism. Corrupt practices have become the rule of land and honesty is looked upon with contempt. This is the dire picture of the humanity all over the world. A critical study of the above problem would reveal that this is mainly due to neglect of ethical values of life and spiritual bankruptcy all over the world. Now is the proper time to take corrective measures to save the world from the total extinction.

iii) In my view, the people should be taught about the basic oneness of humanity as also of the nature around them, and to see for themselves how this change in their outlook would lead not only to the material prosperity but also to the spiritual prosperity which would bring peace and blissful joy all over the world. For this purpose, we should have unflinching faith in the existence of God - a faith of the type which Gandhiji has described, is as under : "faith is not a delicate flower which would wither under the slightest strong weather. It is faith that steers us through the stormy seas, faith that moves mountains and faith that jumps across the ocean. That faith is nothing but a living wide awake consciousness of God within". If such a strong faith exists, nature would take its own course to develop love and affection towards humanity and to discharge one's duties for the Universal good, as the individual need is not different from that of society or that of humanity as a whole. Several illustrations are given in upanishads to impress


Mahatma Gandhiji

on our mind the importance of disinterested activity. The most notable of them is about the senses and life organs functioning for the sake of the whole bodily system. While the organs like eye, nose and sense of taste etc. are found to be functioning for the general well being of the body, they also function for their own gratification. But in the case of 'prana', it has no purpose of its own to serve and functions solely for the organism. This is a fine example of disinterested activity, which should be imbibed and practised by one and all, to achieve the life's object as conceived by Upanishads. Such a thing could be rendered possible only if we succeed in eradicating selfishness and egoism from our mind by dint of unshakable faith in the existence of God in each and every creation of the Universe. With the liquidation of selfishness and Ego self, the vices accompanying them would automatically vanish, making room for ethical values of life to dominate in all the spheres of our activities. It is at this stage, you would find the beginning of a New Era of blissful joy, eternal peace and tranquility throughout the world.

4. Conclusion :

Let me now turn to the effects of Unity in Diversity.

i) There shall be a downpour of rain of real knowledge (Jnyana) throught the world and the rivers of Bhakti (Devotion) would begin to flow merrily towards the ocean of humanity of blissful joy.

The most enchanting and beautiful flowers would begin to bloom themselves, the fragrance of which would be carried by the pleasant breeze to the nooks and corners of the world for the pleasure of mankind. The trees that stand in devotional mood would begin to yeild sweet fruits of nectar and dedicate them at the feet of humanity with due respect and love. Thus there shall be a blissful joy everywhere on identifying our own Self with the Universal Self. The Sun of knowledge would light each soul of humanity with his own light thus converting the entire humanity into millions of Suns on this blessed Earth. Finally we shall be witnessing a picturesque view of humanity celebrating independance Day, (Liberation) under the tricolour flag of One God, One World, One Humanity with the emblem of the Universe at its centre. The ideal of "Vasudhaiv Kutumbakam" would be found transformed into reality, when the humanity is found to be working for the Universal good. Thus to the joys of all the Kingdom of God would be found established on this blessed Earth!

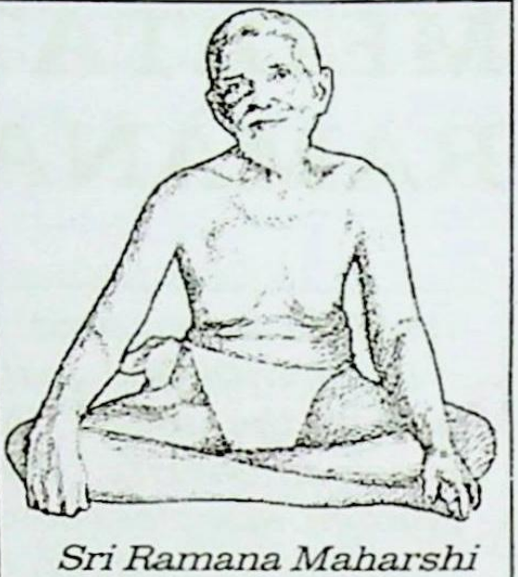
> *Man's mind is tossed to and from the sea of sensual enjoyment like a boat helpless and hapless. How strange that man continues to think he can derive happiness from the objects of sense. Each one of the senses viz., sight, taste, sound, smell and touch, leads astray the moth, the fish, the serpent, the bee and the elephant respectively and brings about their destruction. What then would be the fate of man who is engulfed by all the five senses?*
>
> ***- Dr. R. D. Ranade.***

MEDITATION AND RAMANA MAHARSHI

- R. S. Patil

Ibrahim Adam said, 'Renounce the world and make friends with God, is my advise. Untie the tied (wealth) and tie the untied (tongue). Observe silence and give much in charity.' He further said, 'Not till you exchange sleeplessness for sleep, riches for poverty, humility for honour, effort for gifts, ye shall not be fit to sit in the company of saints.' It is like frying pan to the fire, is to take upto do this Sadhana, of seeking the Self. Bhagwan Ramana says, (in Akshara Manimala 44) 'Look within, ever seeking the Self with the inner eye will (it) be found. Thus didst thou direct me, beloved Arunachala.'

Bhagwan Sri Ramana Maharshi, a sage with *Mouna* practice was born in 1896 and left the world in 1950. Although he left his body in 1950, his devotees still feel His presence during their meditation, and at times receiving specific instructions, as many have reported. Ramana was born in Tiruchuzhi, a short distance from Madurai in Tamil Nadu. It is said about Him, that He is not born; neither He is going to die. His is the mission throughout the generations to bring the Humanity on the path of Truth. He is Eternally alive to the problems or the sufferings of the human beings. He comes down to the earth to bring solace and Peace.



Sri Ramana Maharshi

When you are satisfied with whatever you have, come to think of God through the path shower The Guru. This is the path to be tread by Emperors and Giants who throw away their Empires and Giants who humble themselves before the dust. Would be kings renounced their kingdoms, Rama, Buddha, Mahaveer, Ibrahim Adam, to seek the Grace of the Supreme Master. Ibrahim Adam said, *'Renounce the world and make friends with God, is my advise. Untie the tied (wealth) and tie the untied (tongue). Observe silence and give much in charity.'* He further said, *'Not till you exchange sleeplessness for sleep, riches for poverty, humility for honour, effort for gifts, ye shall not be fit to sit in the company of saints.'* It is like frying pan to the fire, is to take upto do this *Sadhaṇa*, of seeking the Self. Bhagwan Ramana says, (*in Akshara Manimala 44*) *'Look within, ever seeking the Self with the inner eye will (it) be found. Thus didst thou direct me, beloved Arunachala.'*

'What value has this birth without knowledge born of realisation? Can any thing be likened, O Arunachala?' says Bhagwan in *Akshara*

Manimala 46. What happens when we go to Ramana Maharshi and do Penance or meditate? *'When took shelter under Thee as my one God thou didst destroy me altogether, O Arunachala'* says Bhagwan in *Akshara Manimala 48.* If you are really interested to know God, you become one with Him, then you will know the truth. In Akshara Manimala 75, He says, *'Unattached to the physical frame composed of the (five elements) let me for ever repose happy in the sight of thy splendour'.*

You have seen a group of birds, particularly cranes. They fly always behind a leader. Whenever the leader turns direction, instantaneously all the other birds do turn their direction, behind the leader. Human beings have much in common with the annimals. It is the hunting dog that chases the prey for it's master to shoot.The credit goes to the master. The dog does not dispute it.

Bhagwan, still in his teens, was staying at his uncle's house. He felt as if he was dying. He himself describes, 'It was about six weeks before I left Madura for good that the great change in my life took place...I just felt 'I am going to die' and began thinking what to do about it. ...The shock of fear of death drove my mind inwards and I said to myself mentally, without actually framing the words *'Now* *death has come'* what does it mean? What is it that is dying? This body dies' and I at once dramatised the occurance of death. I lay with my limbs stretched out stiff as though rigor mortis had set in and imitated a corpse so as to give greater reality to the enquiry. I held my breath and kept my lips tightly closed so that no sound could escape so that neither the word 'I' nor any other words could be uttered'. *'Well then'*, I said to myself, *'This body is dead. It will be carried stiff to the burning ground and there burnt and reduced to ashes. But with the death of this body am I dead? Is the body I? It is silent and inert but I feel the full force of my personality and even the voice of the 'I' within me, apart from it. So I am spirit-transcending the body. The body dies but the spirit that transcends it cannot be touched by death.* That means I am the deathless spirit'. All this was not dull thought, it flashed through me vividly as a living truth which I perceived directly, almost without thought process. 'I was something very real, the only real thing about my present state, and all the conscious activity connected with my body was centered on that 'I'.'

Can we know this truth ?

Yes !

Follow the method and you will reach the Goal.

First, one should get initiated from a Realised Soul (*Sadguru*). Know from him the Sacred Word (*Sabeej Naam*). Then Meditate on this *Naam* till you get realised. The *Gurumantra* will lead you there with variety of spiritual experiences.

Next, how should we meditate ? Here are few tips given by masters. Simple and clean food should be taken (*Satwik Aahar*). Do not eat, Meat, Fish or Eggs. Do not take any type of alchoholic drinks. If you are a smoker, reduce the habit and eventually abandon. Snuff also should be avoided. One can choose a clean and calm place in the house; preferably a seperate room. One should get up at 5 a.m. have bath before starting meditation. If facility is not available, at least clean, mouth, face hands & feet. Clean clothes are to be worn. Wooden plank or cloth is to be used for sitting instead of sitting on bare floor. Your posture should be comfortable to you because meditation can continue for a longer period. Do not rest your back. Keep windows open to allow fresh air. If all these things are not available, leave it to your Guru's mercy and continue. Light an agarbatti to dispel foul or bad smell. Bow down to the Guru's photo.

Visualise The Guru is there with you. Breath heavily in and out for a few seconds (*pranayama*) without much noise or efforts. Pray to Guru with *Gurur Brahma, Gurur Vishnu Mantra.* Guru will protect you from all distractions and you can concentrate on the *Naam,* because you have prayed him with all your humbleness. After remembering your *Kuldevata* or the deity whose name brings you happiness can be pronounced. Further direct your vision of the eyes on the Right Side Heart (spiritual heart where God resides). Visualise that there is the Light within the cavity of Lotus Heart.

Now start slowly uttering the Mantra. That is you are doing the Dhyana and at the same time repeating the sacred name imparted. Go on repeating the name by mind, without opening the mouth. This should continue for 30 to 60 minutes daily and can increase time if possible. What one should guard is about the thoughts during *Sadhana.*

Beware, suppose you cannot do *Sadhana* with controlled mind. Do surrender yourself to the Guru mentally and be free from all problems. Can you do this? No. Because your mind cannot be stilled. As the mind, which is only a bundle of thoughts run outside. To train the same to look within is not possible. It is Guru's Grace that has brought us down and is alwaysprotecting us in this world. So he will take care. The more we move to reach Him, who is now hidden in the cavity of our heart, by using His sacred Name as *Japa*, in our *Dhyana* - or Meditation. He receives us with love and affection.

This love and affection is the method and His Grace works in many ways for us to reach Him. This is a very Subtle way. Our body is made up of Dross. The Guru has to burn that Dross. *"Fiery Gem, shining in all directions, do Thou burn up my dross. O Arunachala."* Why it should be so? Our idea of the body in the self has to be eradicated by means of a firm resolve that 'I' am not this body. When we go into Meditation, Guru's name which is our Japa, starts, slowly showering within us and this starts burning the dross. This is to purify the within for the Master to take root within. As we proceed in our *Sadhana* without fear of what is happening to us within. *'Dazzling sun that swallowed up all the universe in Thy rays in Thy Light open the Lotus of my heart I pray, O Arunachala'.* Ultimately after some years within us the sun shines and opens up the Lotus bud. Once this happens we believe Enlightened both within and without. We are that Light. Once this, happens, the peace of Anand which opens up its hand showers His Grace to lead us to be in that peace.

We will live in it eternally.

Dr Paul Brunton, a British Journalist when visied Sri Ramana, he did not get positive feelings of the master and thought, 'Is this man merely posing for the benefit of His devotees?' He felt that Maharshi was totally indifferent to him. But as time passed his initial thoughts started disappearing without any trace, he felt silent change taking place within him and his mind. With Maharshi's *sannidhya*, he felt deep peace and soon realised how unimportant were the questions he had on his mind when he first came down from London to meet Bhagwan in India. Strangely, he started feeling how the mind creates its own problems and in trying to solve how it creates more problems.

This is how Ramana taught. He spoke little. But His very life spoke through *Mouna*.

-R. S. Patil,
Havelock Road, Camp, Belgaum.

As a child grows, people rejoice, but they do not know that it is approaching death. Everyday after birth, it is nearing death and yet in joy these people raise auspicious flags.......Death indeed is like a lion's den, to which all steps point, but from which none returns. **- Jnaneshwar**

Everyday, men see creatures depart to Yama's abode and yet those who remain, seek to live for ever. This verily is the greatest wonder.
- **Yudhishthira** in *Mahabharata*

THE AIM OF LIFE

-P. D. Dharwarkar

The concept of man developed by most of the religions is to produce a moral and ethical individual out of a man such that brotherhood and altruism is built up in the society which then becomes an integral unit ensuring the welfare of the individual and prosperity of the society as a common goal. Even in developed countries and wealthy societies, it cannot be said that all individuals have at least the subsistence level of daily food and a roof overhead to sleep at night.

Man is born into this world as a child which grows into an adult individual in course of time. Since childhood, the individual interacts with the surroundings. These interactions form the inner personality of the individual which further interacts with the world and decides its course of life in society. If a child is left in a jungle, it interacts with the animals & plants and chalks out its course of life. If a child is selected by the Lamas & taken to Lamassery, as is customary in Tibet, the child grows in the company of Lamas and its life takes the course accordingly. If the child grows in a household family, its interactions make itself understand that it has to educate itself in schools, colleges etc. and earn its livelihood in due course to seek happiness in its own way, as done by those in the surroundings. Thus, the individual is busy in making one's mark in studies, career and earning wealth to the best of one's ability to seek happiness in the world. This goes on, till the individual becomes advanced in age and death stalks him. If he looks back and ponders what was his aim in life and what he has achieved, there will not be a definite answer. Because, the material and physical pleasures are transient; they only increase the greed and happiness remains elusive.

The concept of man developed by most of the religions is to produce a moral and ethical individual out of a man such that brotherhood and altruism is built up in the society which then becomes an integral unit ensuring the welfare of the individual and prosperity of the society as a common goal. Even in developed countries and wealthy societies, it cannot be said that all individuals have at least the subsistence level of daily food and a roof overhead to sleep at night. World report says that approx. 350 individuals possess about 40% of the world's wealth. Though disparity is in the nature of the world due to competitiveness which is essential to create efficiency, its high degree can be reduced by the combined effort of the society to ensure the minimum subsistence needs to any individual.

Even if the quality of life is improved in the economic sense, happiness is elusive as experienced in wealthy societies, in which the youth takes to different addictions like drugs etc., as the desire for happiness remains unsatiated. If this is the state of affairs of a developed society, why an individual should go through the maze of network of activities from childhood to old age? Does it indicate a wrong direction? Does it need to be renounced? These are the questions which remain unanswered.

The ancient sages who planned the Hindu way of life, looked at the evolutionary span from manhood to Godhood as one continuous life span, dotted by births & rebirths for progress of the individual towards Godhood. The time period from the birth of an individual to the death of body is but a miniscule part on the evolutionary scale. The small life span of one birth is planned in such a way that the progress of the individual in the next birth is also ensured.

The Hindu way of life accepts the need of material pleasures of wealth and sex for the common man, but advises regulation. Thus it prescribes one conjugal partner throughout one's life and for wealth, one should consider that all wealth belongs to God and we are just trustees on His behalf. Bhagwadgeeta also asks us to lead an active life for the good of the society but without greed or selfish possessiveness. The saints say we should lead family life as duty enjoined by the Almighty.

Through the various religious festivals and worship of the variety of Deities, who are but incarnations of the Supreme Self, man is reminded that there are Higher Powers and life after death. If one is able to grasp the inner meaning of the superficial rituals, it is obvious that, it is meant to establish at least an indirect contact with The Supreme Being, which may not fructify in the current birth or even the next, but certainly in a future birth. The planning of life is such that the greed and desires get reduced from birth to birth. After death, i.e. casting off the gross body, the individual moves out with the subtle body with the bundle of his desires and takes rebirth in surroundings which are likely to fulfil his desires. Ultimately, when no more desires remain to be fulfilled, the individual remains in the subtle body and does not take a rebirth. When, he looks down on the life on earth, it appears to him as a meaningless maze of activities that does not attract him. He prefers to remain in the company of other elevated souls to enjoy supreme bliss. These are the words of sages and elevated souls who communicate with men who have attained Realisation.

The founder theosophist Madame Blavatsky has also said that the Universe beyond the visible world is vast and one should strive to get a glimpse of it.

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55th Punyatithi of Dr. R. D. Ranade was held on 06-06-2012. Prof. Dr. D. H. Rao, Principal, Jain Engineering College presided over the function.

86 students who have secured First rank in their respective schools of Belgaum City at S.S.L.C. Exam. held in April 2012 were honoured.

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